

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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For the Christian Secretary.

ERRORS CORRECTED, AND TRUTH DEFENDED: in reply to "V."

NO. VI.

In this number I shall confine myself principally to the "priesthood of Christ."—You claim that Jesus Christ was made a priest according to the law of Moses, and that John performed the "washings," &c. I was shocked at your arrangement of scripture, and at the manner in which you treat the word of God; but I will here present it. You say the age (about 30 years,) at which Christ was baptized, speaks volumes. "We may find an allusion to the age," say you, "in Numb. iv. 3, 'From thirty years old and upward, even until fifty years old,' &c. The nature and order of the rite is explained by Exodus xxix. 4, 'And Aaron and his sons thou shalt bring to the door of the tabernacle of the congregation, and wash them with water.' And Numb. vii. 7, 'And thus shalt thou do unto them to cleanse them; sprinkle water of purifying [ashes of a burnt heifer] upon them.'" This, sir, reminds me of an attempt to prove that Peter denied his Master, and then went out and hung himself; and that Christians should do the same, by the following arrangement of scripture: "And again he (Peter) denied with an oath, saying, I know not the man. Matt. xxvi. 72: and departed and went and hanged himself. Matt. xxvii. 5: Go and do thou likewise. Luke x. 37." If your arrangement proves any thing about consecrating priests at the age of thirty, here the above is proved upon the same principles, and in the same manner.

He who will take the pains to read the scriptures, will find that those to whom you refer for the age, were not Aaronites, but Korathites, and were commanded to leave their work at fifty. He will also find that Korah was of this tribe, of whom it is said the earth swallowed him up alive, because he assumed the priest's office—and also that no one of this tribe were to touch, or even look on any of the holy things, while Aaron and his sons covered them, on pain of death. And what do you here claim? Ans. That the Korathites had a right to the priest's office, and were admitted at 30 years of age. For what did the earth open her mouth and swallow up Korah alive? Ans. Because he claimed that the Korathites had a right to the priest's office. (Those who doubt it, will please to read the 4th and 16th chapters of Numbers, in connection with your 6th No.) Your second quotation refers to Aaron and his sons. Aaron was consecrated at the age of eighty three, and officiated till the day of his death; that is, till he was one hundred and twenty-three years of age: and we have no account of the age of his sons, when consecrated, nor can it be proved from the word of God, that a Jewish priest was ever consecrated at or about 30 years of age. Certainly the law did not enjoin any thing of the kind. Beside they were to have so many different ceremonies at their consecration, that seven days were requisite to perform it; and during the whole time, the Aaronites were not to go out the door of the tabernacle. Lev. viii. 33. This does not look much like consecrating Jewish priests at the age of thirty, and then leaving their work at fifty; nor does it much resemble the short ceremony of our Saviour being immersed by John the Baptist, in the river Jordan. Your third quotation referred to a class of the Levites, who were to commence their services as the servants of Aaron and his sons, at the age of twenty-five, and leave at fifty. (Read 8th chapter of Numbers.) Thus we have seen that you first refer to the Korathites, who were to enter upon their work at 30 and leave at 50. You then refer to Aaron, who was entering upon his work at 83, and held his office until he was 123; and then you introduce some

who were to enter upon their service at 25, and leave at 50; and this arranged as if referring to one class of individuals!! As you have referred to chapter and verse, you could not be ignorant of their connection. Your motives for thus mangling the scriptures, I leave to yourself, and the searcher of hearts.

While speaking of the baptism of Christ, you say, "The nature and design of the rite, are explained by Numbers viii. 7, 'Thus shalt thou do to cleanse them, sprinkle water of purifying upon them.' If the nature and design of the baptism of Christ are here explained, we will refer to the scriptures for a full explanation of the passage quoted, and be no longer in the dark upon the subject."

First, the nature of it. "Sprinkle water of purifying upon them? But what is water of purifying? The scriptures reply, 'And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation: it is a purification for sin.' Num. xix. 9, 'And the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.' Heb. ix. 13. Thus, if you are correct, we have the essential ingredient of that which John applied, when he administered the "rite." The next question is, how was it prepared for use, and how applied? The scriptures inform us. "And for an unclean person, they shall take of the ashes of the burnt heifer of purification for sin, and running (in Hebrew, living) water shall be put thereto in a vessel; and a clean person shall take hyssop, and dip it in the water (of purifying) and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave, and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day, and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." Num. xix. 17, 18, 19. Thus we have the essential ingredient, the ashes of a burnt heifer, and the water with which they were wet, in order that they might be applied, and the manner of application; the number of days, &c. &c. which must compose the nature of the "rite." Secondly, what was its design? The scriptures say, "It is a purification for sin." Num. x. 9. At the close of your 6th No. you say, "And when we see Moses washing Aaron and his sons at the door of the tabernacle, and sprinkling the Levites, we have no small degree of reason for concluding how John baptized Christ!!" But must I believe you? Must I believe under the painful necessity of thus inferring that my Lord and Saviour, who "knew no sin," "who was holy, harmless, undefiled, separate from sinners, and higher than the heavens," was nevertheless purified for sin during seven days, according to the law of Moses? And that the river Jordan, in which the Bible informs us John baptized Christ, was nothing more than an earthen vessel, holding but "two or three firkins," placed at the door of the Jewish tabernacles, and containing nothing but ashes and water!!! It is a hard saying, but then you are not alone in the sentiment. One of your brethren, the Rev. Mr. Daggett, in his Sermon upon the work of John the Baptist, published a few years since, expressly declares that his baptism was the "purification for sin prescribed by the law of Moses!" But still I have now before me "a more sure word" of "testimony," to which by the help of God, (notwithstanding the broad assertions of men,) I am still resolved "to take heed." I was not a little amazed on hearing a Universalist Minister, a few years since, declare in the presence of a numerous assembly, that "no other devil tempted our Saviour but the devil within him!" which he afterwards defined to be "his carnal mind!!" But your representation, that Jesus Christ could not enter upon his holy office, as "Priest over the house of God," until purified for sin, according to the law of Moses, falls but little, if any thing short of that horrid expression. They are both bordering too near upon blasphemy, to be contemplated except with the utmost horror. They both show the effect of error, and to what lengths frail man will go, when driven to desperation, on account of his sinking cause.

You say, "It behoved Christ, the great antitype, to fulfil all righteousness, by entering upon his public course at the age of thirty, and to be introduced to his work by washing." I would enquire what you can possibly mean by this sentence? The law did not require the typical priests to enter upon their work at thirty, nor did

the ceremony of washing introduce them to their office. The ceremonies of their consecration were so numerous, that it required seven days to perform it; and I again assert that a single instance cannot be produced from the word of God, where a Jewish Priest ever entered upon his "public course at the age of thirty." I would therefore request, in my own behalf and others, that whenever you or your brethren shall hereafter use the phrase to which I have referred, you will explain your meaning, and leave us no longer enveloped in mystery.

It would seem that you are ignorant of the nature of the priesthood of Christ. But, Sir, if you will read the Epistle of Paul to the Hebrews, you will find that your attempt to consecrate the Lord Jesus Christ a Priest, according to the law of Moses, is altogether frustrated. I will here make a few interrogations, and let the language of the Apostle Paul answer them, and settle the point in question.—Was our High Priest of the tribe of Jewish Priests? "For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance to the altar; for it is evident that our Lord sprang out of Judea, of which tribe, Moses spake nothing concerning Priesthood." Heb. vii. 13, 14. Did he resemble them? "And yet it is far more evident; for that alter the similitude of Melchisedec, there ariseth another Priest." Heb. vii. 15. Was he of the order of Aaron? "Another priest should rise after the order of Melchisedec, and not be called after the order of Aaron." Heb. vii. 11. Was Christ made a priest after the manner in which Aaron and his sons were? "The law maketh men priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forever more." Heb. vii. 28. "Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. vii. 16. "For those priests were made without an oath, but this with an oath; by him that said unto him, The Lord swears and will not repent. Thou art a priest forever, after the order of Melchisedec." Heb. vii. 21. Did the former dispensation, to which belonged the former priesthood, give "spiritual blessing of Messiah's kingdom," and everlasting life? "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Heb. vii. 11. Did not the sacrifices of that dispensation, save the Kingdom of the Jews from temporal calamities, and the sacrifice of the High Priest, of the new dispensation, save his Kingdom from eternal destruction? For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. Heb. ix. 13, 14. "For Moses described the righteousness of the law, that the man who doeth those things shall live (a temporal life,) by them." Rom. x. 5. "If there had been a law given, which could have given life, (eternal life) then verily righteousness should have been by the law." Gal. iii. 21; "For if righteousness come by the law, then Christ is dead in vain." Gal. ii. 21. "And every priest standeth daily ministering, and offering often times the same sacrifices, which can never take away sins. But this man (Christ) after he had offered one sacrifice for sins, forever sat down on the right hand of God." Heb. x. 11, 12.

I might continue to exhibit passages of scripture which tend to shew that the Jewish Kingdom was only a temporal Kingdom, serving only as a type of a spiritual Kingdom; and that the blessings and curses which belonged to them in distinction from other nations, were all confined to this life—and that as respects spiritual things, and eternal consequences, they stood on a common level with the whole world; and could be finally saved only by that new and better covenant, made with the true Israel, through the mediation, not of Moses, but of Christ. Heb. viii. 6, 7, 8.

I will now just notice the following from your 6th No. "Coming up from the water after baptism, the heavens opened, and the Holy Ghost descended on him in a visible form like a dove. A voice from heaven succeeded, 'This is my beloved Son, in whom I am well pleased.'" You then say, "When have circumstances like these ever attended a Christian baptism? And to account for them on the principle that the baptism of Christ was designed for our example, is impossible."

This, Sir, is strange reasoning. Cannot the Saviour be considered as an example for his followers in the ordinance of baptism, merely because there is not that uncommon display of power, and honour, and glory, at the baptism of a frail, finite creature, as there was at the baptism of the "King of Kings, and Lord of Lords?" Let us apply your theory to another portion of scripture, and see the result. "Christ also suffered for us, leaving us an example that ye should follow his steps." 1 Peter, ii. 21. In the sentence from which the above is taken, the Apostle includes the whole sufferings of Christ, even his crucifixion; and the Saviour, when speaking of this, informed some of his disciples that they should suffer the same, or be baptized with the baptism with which he was baptized. The Saviour, and they, suffered in the same cause; and for the same reason, they were put to death. I here refer to the object which their murderers had in view. These disciples followed the example of their Lord, in suffering for his cause. But according to your theory we must say, not so. When Christ was crucified, the sun was darkened, the rocks were rent, the earth quaked, the graves opened, and the dead arose and came forth. When I ask, have circumstances like these, ever attended the sufferings of a "Christian?" How can it be accounted for in connection with the scripture already cited, which says, "Christ also suffered for us, leaving us an example that ye should follow in his steps?" The same answer will apply in both cases. It will not appear strange to the consistent Christian, that the disciples of Christ may be baptized and crucified after His example, and still not be so highly honoured as was He.—The Christian will not expect to hear the audible voice of the Almighty, saying, "This is my beloved Son, in whom I am well pleased." Nor to behold, for him, the order of nature changed.

J.

For the Christian Secretary.

PERSEVERANCE OF THE SAINTS.

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands."—John, x. 27, 28.

The doctrine of the perseverance of the saints, is a most precious doctrine to the afflicted, tried, and tempted believer. It is a doctrine most clearly revealed in the holy scriptures, and established on an immutable basis, even the oath, and promise of God. "For both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren." Heb. ii. 11. "Ye are dead, and your life is hid with Christ in God. When Christ, who is the believer's life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us: which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil—whither the forerunner is for us entered, even Jesus. Heb. 6th chap. These are but a few of the multitude of passages, which might be named in the sacred scriptures, which place this doctrine beyond doubt. But who have a right to take the consolation derived from this blessed doctrine. Has the careless and impenitent sinner a scriptural warrant to expect salvation, on the ground of his connection with Christ? Every Christian will answer, No. Has the man who vainly imagines that he was converted some weeks, months, or years ago, but is now living in the neglect of known duty, or in the commission of secret, or open iniquity, a right to take the consolation afforded by this doctrine? No.

Has the man who at some former period professed to have a hope in Christ, and who made a profession of religion, and appeared to run well for a season, but has now sunk down into a cold and heartless form of godliness, destitute of the power, a right to console himself with this doctrine? No.

The text, like every other portion of divine truth, is consistent with itself.—The Saviour commences with saying, My sheep hear my voice. The character then who has a right to rest on the promise of God, is one who in the present tense, "hears the voice of the Good Shepherd." "They that hear shall live." The voice of Jesus has infused Spiritual life, and joy and peace into his

soul. Such an one knows the voice of his shepherd, and is known of him, and He manifests himself unto him not as he does unto the world. "And they follow me." This they do from a principle of love. Their language is daily, "Lord, what wilt thou have me to do." I would be useful in thy cause. "Then shall I not be ashamed, when I have respect unto all thy commandments." Such persons delight to trace the footsteps of the Saviour; to follow the guidance of his word, and spirit, and providence. Their works of faith, and their labours of love, give evidence of their belonging to the one fold, of which Jesus Christ is the Chief Shepherd. They are not of them who tire, and faint, and walk the ways of God no more, and who draw back unto perdition; but they are those who go on from strength to strength, and from one degree of grace to another. They are permitted from time to time, to drink of that water which flows from the throne of God and the Lamb—the source of which is eternal, and the participation of which is eternal life begun in the soul. Such receive eternal life as a gracious gift; and they can never perish, for they are kept by the power of God, through faith unto salvation. Neither life nor death, things present nor things to come, can separate such souls from the love of God; which is in Christ Jesus our Lord. Having had their hearts purified by faith, and having obtained a good hope through grace—this hope stimulates them to purify themselves, even as Christ the Lord is pure.

But does not the Apostle Peter, in his 2d Epistle, 2d chapter, speak of some characters, who have "escaped the pollution of the world through the knowledge of our Lord and Saviour Jesus Christ, and who become again entangled therein, and overcome—and does he not say of such, that their latter end is worse than their beginning? And does he not say, "It had been better for them not to have known the way of righteousness, than after they have known it, to turn away from the holy commandment delivered unto them?" He certainly does.

And a most solemn warning is here presented in this language of the Apostle, to those who like the inhabitants of Corazzen and Bethsaida, have seen the mighty works of God, in the effects which his spirit has produced upon those around them—who have heard the gospel preached with the demonstration of the spirit and with power, and have been caused to tremble like Felix under the word, and for a time have been constrained by the force of truth to relinquish their former evil practices; but have again relapsed into a state of carnal security, and sinful indulgence. Such characters should be alarmed at the awful results of apostasy like this. Evidence of God's truth, rejected, will add to the weight of their condemnation.

But that these characters never had their natures changed, is evident from the succeeding verse. They never loved holiness and hated sin; for, subjoins the Apostle, "It is happened unto them according to the true proverb—The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." Their natures had never been changed. Christians are never represented under the similitude of hogs or dogs. They are called sheep and lambs; and like the foolish sheep, they sometimes stray from the fold, and get into the wilderness, far from home, and are terribly annoyed by the thorns and briars, and wild beasts of the desert—but their nature is never thereby changed to that of the unclean beasts above named. They still remember the sound of the shepherd's voice; and when he with his chastizing rod goes after them, to return them from their wanderings, and to bring them back to his fold—conscious of their ingratitude, and sensible of his loving kindness, they say, "It is the Lord, let him do what seemeth him good." They bow submissively to his chastening rod, knowing that it is in very faithfulness that he afflicts them; and like the prodigal they say, "I will arise and go to my father's house, where there is bread enough, and to spare. Their gracious Shepherd meets them in mercy, love and tenderness; and they, melted with a sense of his love, pray him evermore to guide them by his counsel, and receive them to glory.—While their heart, with adoring views of their heavenly benefactor, exclaims, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

This subject should admonish those, who are living on what they think they have in times past experienced of the gracious influences of the divine spirit, to solemn and critical self-examination. Many will

boast of their former experiences, whom we greatly fear are enemies of the cross of Christ. Deceiving, and being deceived, who glory in their shame, and who mind earthly things.

This subject should admonish those who are now sustained with a comfortable assurance of the Saviour's love, to strive to grow in grace and in the knowledge of God their Saviour; for then, and then only shall we know, if we follow on to know the Lord, that His goings forth are prepared as the morning, and he shall come unto such as the rain—as the former and the latter rain on the earth.

This subject teaches the nature of the doctrine of perseverance.—The perseverance of the saints, is a tending upwards—is a gradual progression towards the moral image of Christ, a growing in grace, in Christian knowledge, and in holy self-denial to the end.

The perseverance of the impenitent is a progression in sin; deceiving, and being deceived with false hopes, and vain anticipations; adding iniquity unto iniquity, though often admonished by conscience and the word of God, of the sandy foundation of their hopes, until they make themselves vessels of wrath fitted to destruction.

REVIVAL IN HADDAM.

Extract of a Letter from Rev. Simon Shailer, of Haddam, dated March 11, 1826.

"You have heard of the reformation in this place. It commenced in the West part of the town, last fall, and has since that time spread to all parts of the town. The work has been unusually great, and glorious. Many have come from abroad to witness the work of God, and were constrained to say, 'This is the Lord's doing, and is marvellous in our eyes.' The work extended to the south part of the town, where I reside, the second week in January, and was very powerful among the unregenerate, and also among those who professed to be Christians. The sighs and 'groans of the wounded,' were sufficient to affect the most obdurate heart; but blessed be God, these penitential sighs were soon followed by the new song of the redeemed, and the joyful acclamation of praise to God for the wanderer reclaimed. I have not failed of attending the ordinance of baptism for eight Lord's days past, in which time I have baptized forty-one, who have united with the Church in this place. Of the baptized, twenty-three are males, and eighteen females. Of the number of hopeful converts through the whole town, among the various denominations of Christians, it is impossible for me at this time to state with accuracy. Probably from 2 to 300.

In view of what God has done for us, I wish ever to be humble and thankful to Him, for the rich displays of His Almighty grace, and to be active in his blessed service during my earthly pilgrimage.

I remain, Yours, &c.

S. S.

Extract of a Letter from Elder A. W. Clopton, now in Georgia, to the Editor.

There is a most glorious revival through this section, as well as in Jasper and some other places. Since October, 1826, Elder King has baptized about 140 persons—and since last October, Elder Cyrus White has baptized, if I have been correctly informed, and by my memory does not fail me, about 280 persons—Elder Henderson has also baptized a considerable number, and Elder Barnes, about Isl- and Creek, has baptized 50 or 60.

But the excitement is not confined to the Congregations of these brethren. Several other places are visited with gracious outpourings of the Holy Spirit. A very precious work of the Lord is going on at Sardis M. House, in Pike county, under the ministrations of Elder John Milroy, and I am sorry that I have not correct information on the subject as respects both the places, labourers, and extent. The revival in the bounds of Elder White's congregation, made its first appearance, if I have been correctly informed, at the Georgia General Association; an institution, no doubt, from Heaven, but zealously opposed by some of the true servants of Christ, on the ground, that there is no Scriptural warrant, as they can discover, for it. It is most devoutly to be hoped, that this signal display of Jehovah's approving smiles, will be a demonstration, satisfactory to even the most incredulous. For my own part, when I see and hear some of the dear brethren, children of God, starting and urging objections of this kind to the grand and glorious efforts that are now making to extend the borders of the Redeemer's kingdom, I am reminded of the pitiful, childish, and even superstitious disputes, in Dr. Owen's day, about the clerical dress.

The Doctor, though perhaps the ablest divine of his day, was forbidden to ascend the pulpit, unless arrayed in a particular dress. Thus A—C— tells us, that we must not preach from a particular text—that the gospel must be chiefly propagated by our old sisters, instead of our sending missionaries—because the former will preach gratuitously but the latter must be supported. Thus too, some of our brethren think every Convention and General Association savours of Popery, and carries the mark of the Beast.

So that they would read more frequently, and understand more correctly the tenth Chapter of the Gospel by Luke. Grace, mercy and peace, be with you now and evermore, Amen.

A. W. CLOPTON.

Elder Wm T. BRANTLY.

From the Religious Herald.

REVIVAL IN MORATICO CHURCH.

Indian Creek, Feb. 5, 1828.

DEAR SIR,—

I shall offer no apology for the present communication, convinced as I am, that it will afford you as much pleasure to hear of the prospects of Zion, as it does to me in giving the intelligence. The Moratico Baptist Church had for several years, in fact ever since the demise of its highly esteemed pastor, Elder Straughan, been in a state of coldness and sluggish inactivity in spiritual things; it seldom had the word of life preached to its members by Baptist ministers—a Laodicean spirit seemed to have taken hold on them; they had none steadily to go in and out before them, and it seemed as if they would perish for lack of knowledge. But the Lord is good, his mercy endureth for ever. After suffering the members of this church to feel severely the loss of a faithful minister (no doubt for their good) it pleased him who rules and controls the hearts of all, to send to, and locate among us, Elder J. B. Jeter, whose zeal and pious walk demonstrated the sincerity of his heart, he is in truth indefatigable, he is instant in season and out of season; his deportment in and out of the pulpit manifests that his commission is from above; his whole powers of soul and body seemed to be dedicated to the service of his Master. He is winning souls to Christ; many seals have already been added to his ministry in the county of Lancaster. The old soldiers of the cross have been, through his instrumentality inspired with new life, their hearts have been warmed and animated with holy fire. Prayer and concert meetings are well attended. The power of divine grace is often felt, and its effects seen, at regular and stated meetings, congregations are large, solemn, and of course attentive. We are, I trust, grateful for what the Lord hath done for us, we praise him for what he is still doing, and we anticipate with pleasing delight, that the time is near at hand, when he will in the plenitude of his grace pour out such a blessing as has never before been felt or seen in the Northern Neck. Amen.

Yours in Christian love,

R. EDMOND.

IRELAND.

Recent intelligence from the Baptist Missionaries in Ireland.

FROM REV. J. M'CARTHY.

Elden Cottage, Kibeggan, Nov. 9, 1827.

Dear Brethren,—I have much cause to be thankful for the goodness of God, as experienced since the 3d of September last, when I despatched my last journal, as there is an increasing desire excited in the minds of the people throughout my circuit to hear the word of life. I have travelled 390 miles since that time, and continued, as usual, distributing the bread of life to countrymen every day. My pious and indefatigable young brother Hutchinson, has been exceedingly active in helping to facilitate the great object of extending the Saviour's kingdom, by proclaiming with me the same glorious gospel. This has not relaxed my feeble efforts, nor kept me from preaching one sermon less, nor, at the usual times, from visiting any one of my places; yet in my absence he has been made useful, in giving the people more constant preaching, and by that means keeping them together. I enclose his modest journal, which will give you but a very faint idea of what he has been doing since I addressed you last. A weekly prayer meeting has been set on foot lately at Ailstone, and is in general very well attended; and brother Merry expounds a portion of the word of God to them twice in each week; and, from what I have been told by persons who have heard him, he is not only generally approved of, but has also been made useful. I am endeavouring to collect all the intellect and talent I can find amongst my brethren, and set it in motion. Within the bounds of my circuit, which extends from Keaghna in Longford county, to Donnacleggan in the Queen's county, &c. you may be assured of it, preaching, travelling, and inspecting the schools forms but a moderate part of what constitutes my labours at the present eventful period; keeping out of sight, also, my morning and evening duty of praying with the families where I visit, and expounding to them the Scriptures. Controversy, the numerous heterodox principles which, like so many locusts, surround me day by day, absorbs almost every moment.

The opinions of the Roman Catholics are attacked from every quarter; and, if manfully followed up, their system will soon be shaken from centre to circumference. I think the reformation meetings lately instituted will be a great means of accomplishing it; and, besides this, ministers of all denominations are now preaching the gospel in the cabins of the poor. Ireland is beginning to see the dawn of a more glorious day than ever

she before witnessed. Respectable persons who would sometime ago have deemed it a sin or a shame to hear the gospel out of what are called consecrated walls, may be seen in some places, with their servants in livery, driving to hear it in a smoky hut, and inviting ministers to preach it at their own houses. Is not this the work of God? I know not of any place in my circuit which is not in general well attended. To excite and keep up the spirit of hearing amongst them, I mostly announce the subject to be delivered next, so it not only attracts their attention, but, in the interim, leads to research. The distribution of well-selected tracts has been made a blessing to some. Lately I travelled about twenty miles through a very destitute country; not of people, for it is numerously populated; but destitute nearly of all means of religious instruction: I folded up sheet-tracts in the form of letters, and all the way I dropped them where I believed they would be soon taken up. Last Lord's day but one I preached at Mullingar, for the Rev. Mr. Gibson, who is in affliction. A person who was then there, and lives within the precincts of a village where many of the tracts were picked up, and not knowing that I was the person who dropped them, related the circumstance, and said, "they were so esteemed by some who found them, that they would not lend them to their neighbours, lest they could not get them again: and that they were comparing the different kinds, and boasting each had got the best."

A contrary effect was produced on others, through not giving themselves time to examine whether the subject was good or bad; they said "they had a mind to follow me and pelt me with stones." As to the schools, I mean to give you a detailed account of them in my next letter; suffice it to say, as usual, they are going on well. At Ballycumber the master has instituted a night school for several adult Catholics; some of them are learning their letters, others are reading the word of God. At Keaghna, after using every other means to induce a Catholic boy to commit the word of God to memory, without effect, I publicly dismissed him from the school. A few days after his father brought him back, humbly soliciting his readmission which was done. In general I find this to be the most efficient means of maintaining the constitution of the schools.—*Lon. Bap. Mag. for Jan. 1828.*

JORDAN DIVIDED BEFORE THE ARK.

"Behold, the Ark of the Covenant of the Lord of all the earth passeth over before thee unto Jordan."

"Jordan," says the sacred historian, "overflowed all his banks, all the time of harvest." Accordingly, it was in full flood—impetuous and impassable—when the Israelites encamped before its "swellings." No bridge spanned its current, and the people had no boats to cross in. They had, however, a divine promise that "within three days they should pass over this Jordan." How, they were not told at the time. It is, therefore, probable that, during this interval, many anxious thoughts and feelings passed through their minds; for they were not informed that the river would be divided, as the Red Sea had been. And, now, they no longer had "the fiery, cloudy pillar" to look to. It had led their way through the waves and the wilderness; but when Canaan was fully in view, it vanished forever, like the star of Bethlehem when it had led the Magi to the manger of the Incarnation. It is not probable, therefore, that the people calculated upon the dividing of the waters again, when that standard was withdrawn which first made "the waters afraid." Its removal from the camp, at such a critical moment, would naturally induce such an idea, that the miracle at the Red Sea was not to be renewed at Jordan: for the visible means being thus taken away, the probability was that the former measures would not be adopted. And as the people did not yet know the full virtue of the Ark of the Covenant, nor anticipate all the uses of it, it is impossible to say in what manner they expected to pass over Jordan. An extraordinary subsiding of the waters seems, however, the only thing they could have looked for, until the third day, when they were assured that the Lord would do "wonders" amongst them. Then, and not before, could they have had any distinct hope of a miracle. During the interval, therefore, between the general promise and this particular assurance, they must have cast many a trembling and impatient look at "the swellings of Jordan," while "the waves thereof roared and were troubled." And this trial of their faith and patience must have been aggravated by the near sight they had of Canaan. The land of promise now before them in all its loveliness. The vines of Eschol, the cedars of Lebanon, the palm trees of Carmel, and the roses of Sharon, were visible to the eye. The autumnal fragrance of fertile Palestine breathed across the waters. There seemed to be only a step, between the camp and sitting down under the vines and fig-trees; but it was "in deep waters where there was no standing!" How many must have said, as they saw the doves of Canaan darting from shore

to shore, "O that I had the wings of a dove, that I might flee away and be at rest!" All must have been impatiently looking for the subsiding of the waters. But still Jordan overflowed all its banks: "deep called unto deep upon its channels, and 'the mountains shook with the swelling thereof.'" And there was no Moses to stretch his rod over the waves, and no pillar or cloud of fire to lead the way!

But, "early in the morning" of the third day, the Ark of the Covenant, borne by the priests, began to move to the brink of Jordan. It was placed about two hundred cubits in advance of the camp, that the eyes of all Israel might see it. They did see it—but only as usual: it gave no token of a miracle. Its cherubim of glory did not wave the rod of Moses or of Aaron. The Shekinah of the Divine presence did not shine out from its mercy-seat. It assumed no new appearance, and showed no visible symbols of a present Deity. But, "The waters saw thee, O God, the waters saw thee, they were afraid; Jordan was driven back!" "The waters which came down from above, stood and rose up upon an heap, very far from the city of Adam that is beside Zaretan; and those that came down towards the sea of the plain, even the salt sea, failed and were cut off." Well might David ask, "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back?" The answer is, "Behold the Ark of the Covenant of the Lord of all the earth passeth into Jordan." Then all Israel passed over on dry ground.

The interesting fact has been long and often employed as an emblem of that special support which God has promised to furnish unto his people at death. Accordingly, "swellings of Jordan" are become a familiar image of death. And there is a scriptural propriety, as well as poetic boldness, in the image: for as Jordan divided Canaan from the wilderness, so death flows between this world and that heaven—of which Canaan was both the type and pledge.

"Death, like a narrow sea, divides This heavenly land from ours."

And death is felt to be a dark and stormy river—at the sight and sound of which the heart naturally trembles. The fear of death is instinctive in the human mind. Even the ancient Romans, notwithstanding all their natural bravery and acquired hardihood, betrayed it, by trying to hide it under the refinements of language. They would not say of a friend, that he was dead, but that he had *lived*. Hence their common expression, "*Decessit e vita*." "Euthanasia! Euthanasia!" was the piercing cry of Augustus Caesar. The wish for a happy death burst through all the forms of Imperial dignity. And even now, in Morocco, no one dare inform the Emperor that a friend or an officer is dead; but must paraphrase the fact, by saying, "he has fulfilled his destiny." Dr. Johnson, it is well known could not bear the subject of death to be introduced in his presence. Boswell offended him even by asking if it was not possible to fortify the mind against the fear of death. Sir Walter Raleigh affected, indeed, to jest on the scaffold; but their frequent attempts to escape death betrayed their real feelings. The greatest physician of the age says, that a brave general, who had often "faced the cannon's mouth," dropped down overwhelmed, when informed that his disease was fatal.—*Spirit and Manners of the Age.*

A BAPTIST

The First Asserter of Religious Liberty in England.

Persecution for Religion Judged and Condemned: first published in London, in the year 1615. The fourth edition, with a Preface. By Joseph Ivimey.

This work is, we believe the first in which the principle of religious liberty was ever brought forward clearly and distinctly. In the Preface, Mr. Ivimey informs his readers, that one reason for republishing it is to settle an historical fact. The Independents, it seems, have claimed, and do still claim, the honour of being the first Christian denomination who have recommended "religious liberty to the esteem of the world." Mr. Ivimey states, on the authority of Messrs. Bogue and Bennett, in their History of Dissenters, that "the first Independent Church in England was not formed until the year 1616, the year after this pamphlet was published." (Preface, pp. 6, 7.) If the Independents can prove that before this time, they pleaded the same cause, let it be done; in the mean time the present pamphlet is a proof that it was exhibited with great cogency of argument in 1615. The author is believed to be Mr. Thomas Helwisse, a character highly deserving esteem and veneration. We unite cordially with Mr. Brook in his "Lives of the Puritans," in saying of the present work, "This was a bold protestation against the illegal and iniquitous proceedings of the ruling prelates, and a noble stand in favour of religious liberty." We need not say more in recommending it to our readers.—*London Bap. Mag. for January, 1828.*

WELSH BAPTISTS.

The Principality of Wales contains two hundred and sixteen Baptist churches, be-

sides Monmouthshire, most of the churches of which are Welsh. To supply these churches there are 140 ordained ministers, and ten unordained. Of these ministers sixteen bear the name of Jones, twelve the name of Evans, fifteen the name of Davies, twelve that of Williams, fifteen that of Thomas, &c. The celebrated Christmas Evans whose specimen of Welsh preaching has been so often quoted and admired, was for thirty-six years Pastor of the church Llangeini or Ebe-nezer, in Anglesea.

From the American Sunday School Mag.

"GO! BE A DROP."

There are but two ways in which men can be governed; the one is by power, dungeons, prisons, tortures, stripes, chains; the other, by intellect and moral control. What is to become of those children whose parents are intemperate, and of those, whose parents go a riding or sporting on Sunday, instead of giving them instruction drop by drop, and line upon line? What is to become of that vast multitude, who, if they did not get instruction at the Sunday School, would get no religious instruction? How is the mighty mass of our nation, to be kept from putrifying, but by having the salt thrown into it? The Sunday School teacher may look at his little class of eight or ten, and say, "What is this compared with a whole nation?" and may think that he cannot do any good,—and that his duty is what may be done, and it is well if it is done; and if it is not done, it is pretty nearly as well. But this is a dangerous principle; for the nation is not to be reformed by any sudden movement; this is not the way which God has appointed, and it took God, himself, six days to make the world: likely enough to exhibit to man the effect of patient industry;—and he, who might have caused the steadily oak to rear its trunk, and stretch its mighty limbs by a word of his power, has caused that it should come from the little acorn. In the watering of the earth, he might suddenly overflow it. But he has caused that it should be watered drop by drop, and sometimes by the almost imperceptible dew. What if one of those drops should say, that it was of no use for it to go down to the earth, that it could do no good? But God says, "Go!" He says to the Sunday School teacher, "Go!—go, be a drop!" What if all the vast labour of the United States was to be put before one man, for him to perform alone? He would faint at the very thought of it. But let him have a little farm given him, of sixty or a hundred acres, to break up, to clear the wood, to scatter the seed. Then he would brighten up, he would go about, and perform his business with energy and success.

RELIGIOUS DISPROPORTIONS.

Among us Baptists the good custom prevails, of requiring all candidates for the ordinances of the Church, to declare their religious experience before the congregation. On such occasions it is usual to hear such declarations as the following: "When I felt a Saviour precious, and the burden of my guilt removed, my soul seemed to expand with love to all mankind. 'The transport of my spirit would have led me, if possible, to recommend Christ to the whole world, and to entreat the world to be reconciled to God through his beloved Son.' This has appeared so far, very proper and consistent, and such expressions may be regarded as the early dictates of that charity with which a happy convert is inspired. But what has been our mortification to find in these same persons a strange indifference to the salvation of their fellow men, when that object has been coupled with any pecuniary sacrifices or self-denial? How entirely have they appeared to forget the import of their own solemn professions, and with what an unfeeling spirit have they contemplated the ruin of their fellow men? Our whole subsequent life should flow on in the channel of those impressions, on which a first love has conferred a consecrated character."

A decided Trinitarian was once discoursing to us with much warmth and earnestness on his favourite topic. At his own house and surrounded with his family, we were all listening to the lofty argument which seemed so much to engross the powers of his mind, when casting his eye through a window, he saw his servant boy running after some mischief, "Rascal, vagrant," he exclaimed, "But this doctrine was the favourite theme of the primitive Christians!"—"I say there call back that boy." Now the doctrine of the Adorable Trinity is one which we most cordially love and which we cannot hear named without an impression of reverence, but we thought it most deplorable for the truth to be so mingled with levity. The man's spirit was in no keeping with his creed, and consequently we judged it a most flagrant disproportion.

PROGRESS OF THE BIBLE CAUSE.

Two more State Resolutions.

With unfeigned pleasure we announce, this week, a resolution of the Directors of the New Hampshire Bible Society, that they will use all possible exertions to supply with a Bible every destitute family in the State, within one year; and a similar resolution adopted in Lexington, in reference to the population of

Manchester, March 15, 1828. 3w8

POETRY.

For the Christian Secretary.

Ma. Robins, Sir,

The following lines were elicited by the recent decease of a much esteemed member of the Baptist Church in this city. If you think them worthy a place in your paper, they are at your service.

THE MOTHER'S CORPSE.

She lay in solemn stillness. Not a sound
Broke on the quiet of that lonely room—and she

Whose very look so lately had been watched
With anxious tenderness, by husband, children, friends,
Was left in solitude and silence. Every foot
Fell softly, as if fearful that its tread
Might waken the dear slumberer—yet that sleep

No sound save the arch-angel's trumpet blast,
Shall e'er disturb.

One entered. Measuring
The room with slow and mournful step, he strove

To calm his bursting heart, ere he approached
To look upon her. In his youth, her voice
Had been the first to call him father—and since then

In many an hour of deep affliction, that voice
Had been his consolation. She was too,
The staff of his old age—and when he thought
Of all her filial love, the tenderness
Of infancy came o'er him, and he wept.

He turned to leave her—and in turning saw
His last, dear, lovely daughter standing by—
Lovelier and dearer for their mutual sorrow.
She seemed a star to gild his eve of life—
A ministering angel sent to comfort him—
And while he looked upon her form, he felt
That life was not all darkness to him yet.

Another stood beside that couch. His eye
Was tearless—but his hand was on his breast;
For there was anguish there, though he had never

Himself to calmness. On the lifeless clay
He gazed almost unconsciously, for his thoughts
Were with the disembodied spirit in the skies:
Hoping to meet her in the blissful land
Of immortality. Yet he has ties to earth—
He looks upon his offspring—and a father's love,

With all the care it brings, shall rob his grief
(When its first bitterness is past,) of half its sting.

But there is one to whom this cup is given
From whom it may not pass. Perchance she drinks

Less deeply of it now, than spouse or sire—
But she is doomed to take it drop by drop,
Through all her future life. Others have lost
A friend—

Her eye rests on a mother's corpse! O who
Shall estimate her loss? Who now shall guide
Her inexperienced feet, through all the snares
And briars of this wilderness? Who now
Shall teach her hand to pluck the good, and leave

The poisonous fruit, that overhangs her path?
She may forget, in hours of youthful happiness,
This one of sadness—but the ills of life
Will soon come o'er her—and when she seeks
For her, who was so wont to sympathize
In all her sorrows—then, this awful hour
Shall flash upon her memory, in vivid light,
And tell her she is motherless!

PHILA.

Hartford, March 11, 1828.

TIMES THAT HAVE BEEN.

"Your remembrances are like unto ashes,
your bodies to bodies of clay."—Job.
xii. 12.

Reviewing the days which have been,
What shadows have flitted along;
How transient the mutable scene,
The warnings how sudden and strong!
Yet goodness and mercy appear
To follow us all through our days,
And memory ponders the year,
With penitence mingled with praise.

A prince, while expecting a throne,
Disease was reducing to dust;
He is gone to a kingdom unknown,
To render account of his trust.
No more chief command to resume,
And flatter'd no more by the crowd,
His palace is now a new tomb,
His new royal robe but a shroud.

A Statesman, just grasping the height
Of sought by ambition in vain,
Sunk down like a Meteor of night,
E'en envy his Place would disdain.
He spoke—and the Senate admird,
He promis'd—and people believ'd,
He droop'd, and he hoped, and he expir'd,
And earth his poor ashes receiv'd.

A Prelate, with talents endow'd,
Arose like a star in the East;
The Gospel he lov'd and avow'd,
And liv'd like a prophet and priest.
The heathen he labour'd to save,
And Christian pure worth to restore;
"He is gone from his work to the grave,"
And India shall Heber deplore.

The thunder hath burst from the cloud,
And ocean re-echo'd afar,
"Of monarchs the argument loud,"
The havoc and slaughter of war.
Oh! deep were the sufferers' groans,
And dread was the vengeance they brought;
Stern Justice the chastisement owes,
Which crushes oppressors to naught.

Omnipotent Ruler of all,
Whose love is forever the same;
The greatest before thee must fall,
The meanest thy succour may claim.
What time, and its movements may bring,
Unseen to thy care we resign;
"Of judgment and mercy we sing,"
For justice and mercy are Thine.

From the R. I. Religious Messenger.

MEMOIR OF THE REV. WILLIAM GAMMELL

Various causes have delayed the preparation of this article till the present time. The writer had agreed to undertake the task, and resolved to set about it soon after the death of his lamented friend; but being informed that something of the kind was about to be engaged in by another hand, his attention was diverted from the subject for the present time, and a press of avocations has kept him from it to this period.

The subject of this memoir, was born in Boston, Jan. 9, 1786; in early life he made a profession of religion, and united with the first Baptist church in that city, then under the pastoral care of the late Dr. Stillman. At about the age of nineteen, he commenced a course of studies with Rev. Mr. Williams of Wrentham, and soon after, he received a license from his church to engage in those ministerial labours in which, for about twenty years, he held a distinguished rank among his associates.

So early and so great was his promise as a preacher, that he was soon called off from his studies to supply the frequent calls from the neighbouring vacant churches, a circumstance which he ever afterwards regretted, and the same year in which he was licensed he accepted the invitation of the church in Bellingham, a town adjoining Wrentham, to become their pastor. Here he continued about four years, when he removed to Medfield, where the most of his ministerial services were performed. In this situation his field of labour was very extensive; his congregation spread into a number of the surrounding towns, and his duties were indeed arduous and severe.

Having had a desire for a number of years, of being located in a situation where his labours would be confined within a narrow compass, and some circumstances having transpired to make his continuance in this place less desirable than it formerly had been, he in 1823 accepted the invitation of the 2d Baptist church and congregation in Newport, R. I. to become their Pastor, and to this new scene of labour he repaired in August of that year. Although mostly confined to the limited precincts of an in-ular situation in his new location, yet an ample field of labour was opened before him; and being in the vigor of life, with powers of uncommon efficiency both of body and mind, he entered it with ardor and delight. This ancient and populous congregation had suffered some diminution from the frequent changes in its ministry, and the injurious suspensions of regular supplies, but his commanding talents soon replenished their capacious house, and filled it often to overflowing. Besides the settled inhabitants of the town of other communities, visiting strangers, with which, in the milder seasons it abounds, showed by their frequent attention to his ministry, his growing estimation in the public mind, and the satisfaction they derived from the plain, pungent, and scriptural eloquence of his pulpit discourses. The stand which he took in this town, and, indeed, in the State at large, among all denominations, was unusually good, and all were anxious on all public occasions of a general nature, to procure his acceptable services; but a mysterious providence saw fit to cut him off in the midst of his days, and almost in the beginning of his career, in his new and extensive field of labour, under circumstances calculated to spread a gloom of uncommon density over a wide circle of friends and associates, and to produce disappointment and derangement throughout all the connexions and engagements of his active life.

Mr. Gammell's most distinguished talent lay in preaching; and he generally rose to the highest point in the pulpit upon themes of a doctrinal nature, which admit of a practical application to the hearts and lives of Christians. Although he made no pretensions to learning in the higher sense of that term, yet his performances were seldom un-acceptable on this account, to men of the great literary acquirements. He had spontaneously, to all appearance, for there seemed to be no study nor labour in the case, acquired the art of confining himself to his own language, and adopting a style purely English, and of course acceptable to all classes of his hearers. Our friend, also, like many who have gone before him excelled in his extemporaneous performances. So abundant was the vocabulary deposited in his memory, that he was seldom at a loss for words; he could express himself with the greatest ease, and apparently to his own satisfaction, on all occasions, whether in the pulpit or deliberative assembly, without any previous preparation. This happy endowment he often turned to the best account, in seasons of the most critical and embarrassing nature, as many of his most intimate friends will easily recollect. He could indeed write well, as some of his published discourses will show, but there was an unction and pathos, accompanied with an interesting personal appearance, which could not be transfused into his written communications.

These appendages of public speaking, as Campbell says of certain peculiarities of language, are like essences, which cannot be turned from one vessel to another without suffering a loss. His voice was sonorous and commanding; in his gestures he was easy and unaffected, and rather sparing than redundant, and so much did he excel, on public occasions, that he was selected unusually frequent at Associations, and Anniversaries of different kinds, as the principal performer; for he was sure to be heard, and that with attention, however numerous was his congregation.

In his doctrinal sentiments, Mr. Gammell was what may be denominated sound, in the proper orthodox sense of that term; on those points of modern controversy respecting the condition of our fallen race, the plan of salvation, the influence of the Holy Spirit, and the Deity of the Redeemer, he assumed on all occasions, a position so bold and perspicuous, that none could be at a loss to understand precisely his opinions. His friends had the fullest confidence in his integrity and stability, while those who differed from him in his theological constructions, conceded to him the character of honesty and fairness; and often listened to his discourses, with a deep and interested attention, on account of the fervent and workman like manner with which they were exhibited; and if they were not converted to his views, they were convinced of his sincerity and ability.

To his denominational friends, he was true to a proverb, although his intercourse with other Christians was affable and familiar. He could indeed discover, and did not hesitate to acknowledge, the superiority of some other communities over his own in point of numbers, talents, and wisdom of management; but still never did he exhibit any disposition to compromise the distinguishing sentiments of his religious connexion, however unpopular they might be; or shun to avow his decided attachment to them.

For a number of years previous to his removal into this State, and up to the time of his death, our lamented friend was a member of the corporation of Brown University, and as all his associates in that department will testify, he was a very active and efficient member of that body, in times of its greatest trial and embarrassment.

Mr. Gammell was by nature formed for decision and action; and when once his purpose was fixed no common impediments could divert him from his course; and it happened with him, as it generally does with men of this character, that while his friends rallied around him with confidence and affection, his opponents were equally strong and ardent in their feelings against him, for they well understood that the reaction of his efforts would fall upon them with all the force he could command; and that he would do all in his power, by all the fair and honourable means which his sagacity and industry could bring into action to establish his principles and consummate his plans. But notwithstanding some peculiar traits of character of this kind, his friends have the consolation of believing, that he went down suddenly into the grave, leaving but a very few behind him, who did not sincerely lament his early exit.

The circumstances of the death of Mr. Gammell were exceedingly afflictive and alarming; he had spent the day as usual in his domestic and parochial avocations, and had lately returned from visiting the mansion house of the late Judge Taber, which with other liberal bequests of that munificent friend of this community, had lately become their property, and to which their pastor proposed soon to remove, little expecting so soon to be called to a house not made with hands. He had indeed some short warnings of his approaching dissolution, but so suddenly was he called away, that his Church who had assembled for a social meeting near to his house, after waiting a while for his coming, sent to inquire the reason of his delay, when for the first time, they received the distressing intelligence of his death. From his observations to his family and friends, which were afterwards recollected, it was evident that he felt that the hand of death was upon him from the first of his illness; but that he expected to survive, at least, till the coming day. So far as he was able to express his views of religion and eternity, they were strong and consoling; but soon the fatal paralysis renewed its rapid work of revolution and disorder, and about the going down of the sun, terminated his earthly career, on the 31st of May, 1827, in the 42d year of his age.

His funeral sermon was preached by the Rev. Dr. Wayland, President of Brown University, from John vi. 20.—"But he saith unto them, it is I, be not afraid." As might be expected, the assembly was unusually large and solemn, and the discourse very interesting and appropriate.

Soon after these sad solemnities were performed, and while the minds of all were full of tenderness and affection, a subscription was commenced for the benefit of the bereaved family. Many gentlemen of the town, of other persuasions, readily entered their names with liberal donations, and with some aid from a few other places, 800 dollars in a short time was raised; with this sum, in the low condition of real estate in town, a comfortable and commodious house was purchased, and secured to the family. Among our denomination, this is a new way of testifying our respect for the departed servants of the Lord, and it is one, which it is hoped will prevail. It gives substantial proof of the good will of surviving friends, to those whom their ministers leave behind them, often in circumstances of pitiful dependence. Could ministers generally calculate on this benevolent course, it would in a great measure re-

lieve that painful solicitude, which they too often have occasion to feel for the future welfare of those dear objects of their affection, for whom, from the scantiness of their resources, they do but barely provide a subsistence, while they are spared to exercise towards them, their paternal care and affection. The sums thus raised, come from so many benefactors, that they are never felt by the individuals who join in the charity, but when consolidated, they will save an afflicted family from destitution and distress.

Mr. Gammell was twice married; his first wife was Mary Slocum, of Bellingham, the place of his first settlement in the ministry; his second was Maria A. Maddy, of Wrentham, who, with seven children, including one born since his death, survive him to mourn his loss. His eldest son, is now in his seventeenth year, was fitted for college at the time of his death, and has since become a member of Brown University, where it is hoped the liberality of the friends of his father, will enable him to remain, until he shall finish that classical course, which his fond parent anticipated with unusual solicitude and satisfaction.

Mr. Gammell's personal appearance, was bold and engaging; his countenance was ruddy and healthful, and the general impression was, that his constitution was unusually good, which his friends however, now assure us was not the case; but that his vital misgivings were often such, as to lead him to anticipate an early and sudden death. And it was probably owing in part to these impressions, as well as to his views of duty as a Christian, that his house in all points of view, was constantly kept in order, and ready to be left at the shortest notice.

He lived by system in all his secular, as well as spiritual concerns, and had his eye continually fixed on that better world, into which, we trust, he has been admitted eternally to remain.

His hand, the good man fastens on the skies,
And bids earth roll, nor feels its idle whirl.

From the Religious Herald.

INFANT BAPTISM NOT SUPPORTED BY THE BIBLE.—BISHOP RAVENSCROFT HIMSELF BEING JUDGE.

It will probably be recollected by most of the readers of the Religious Herald, that about three years ago, Bishop Ravenscroft, of the Diocese of North Carolina, delivered a sermon before the Raleigh Bible Society, in which "his object was, (says a writer in the Raleigh Register,) to demonstrate the erroneous and dangerous nature of the principle adopted by the British and Foreign Bible Society, and copied into the Constitution of that of North Carolina, and many others, viz:—That the distribution of the Scriptures, without note or comment, is the only just principle on which to disseminate divine truth.

This, as might have been expected, drew out some remarks upon the sermon. Among others, Professor Mitchell, of the University of North Carolina at Chapel Hill, wrote to the Bishop. In his letter of the 12th of February, 1825, he says to Bishop Ravenscroft, "I must request you to mention some doctrine necessary to life and salvation, some doctrine even of any considerable importance, which the church teaches her children to embrace and hold, which a plain man, interpreting scripture by scripture, would not be able to find in the Bible, and which she is able to discover there by means of a light derived from some other quarter." p. 20. To this the Bishop replied, "Why, where is the doctrine, that the Holy Scriptures are what they profess to be, the word, will, and truth of God? Where is the doctrine of infant baptism? Where is the change of the Sabbath? Where is the command to meet together on that day for public worship and edification? Can you establish these important doctrines, as points of faith and practice to Christians, from the Scriptures alone? If so, come forth and give us light. If you cannot, cease to contend that the church of which I am an overseer, holds 'that the Scriptures are exclusively sufficient for their own interpretation,'—cease to think that most good churchmen would be mortified to hear, that any such doctrine enters into her creed—cease to denounce me as unfaithful to her standards, and what is more, come forward and avow, whether the doctrines I have enumerated, under the second member of your query, are, in your opinion of any considerable importance to life and salvation?"

In this reply of Bishop Ravenscroft to Professor Mitchell, there are several things to be remarked.

1. That infant baptism, as well as the other doctrines which the Bishop has named, if they may be called doctrines, is important to life and salvation.

2. That infant baptism is not to be found in the Bible!

3. That most good churchmen would not be mortified to hear that such a doctrine enters into the creed of the church, though not found in the Scriptures!

We certainly can see no harm in any one sprinkling, or even baptizing an infant, where it is not performed as a religious act; but how any person can, after such a concession as the above made by the Bishop, (if he believed it true) administer

baptism, much more sprinkling, as an ordinance of Christ, and in the name of the Father, Son, and Holy Ghost, is difficult to see!

We are not strengthened in our opinion that infant baptism is not found in the New Testament by the Bishop's concession; because we have never seen one word there in support of it; but we are gratified to hear a man of the Bishop's standing, yielding a point for which we, as a denomination, (I mean the Baptists,) have ever contended, viz: that there is no support for infant baptism in the New Testament.

After this concession of Bishop Ravenscroft's, Professor Mitchell, in his "Remarks on Bishop Ravenscroft's answer to the statements contained in" his "printed letter of the 12th of February, 1825," (see p. 12,) says to the Bishop, "If one of our Baptist brethren was to fall into company with you, the following very pleasing dialogue might naturally arise.

Baptist. I am very happy, Bishop Ravenscroft to learn, from a perusal of your "Answer" just published, that the doctrine that infants are to be baptized, makes no part of the faith of the Episcopal church.

Bishop. Makes no part of the faith of the Episcopal Church! God forbid that I should utter any such sentiment. We hold in common with all other denominations who practise infant baptism, that the rite, when duly administered, is of very essential and important advantage to the individual receiving it.

Baptist. But you intimate your belief in your answer to Mr. Mitchell, that the doctrine that infants are to be baptized, cannot be established from the Scriptures alone.

Bishop. True, I do.

Baptist. But the Sixth Article declares, that whatsoever cannot be proved by Holy Scripture, is not to be required of any man that it should be believed as an article of the faith.

Bishop. Oh! I begin to understand you; you are talking about infant baptism. It is true, I did intimate that the doctrine cannot be proved by Scripture; but I was disputing then with a Presbyterian about the Bible Society. Mr. Mitchell's a Presbyterian. The concessions I then made have nothing to do with the present case. You are a Baptist.

We are certainly obliged to Professor Mitchell for this very just and appropriate dialogue. While it served his purpose very well in his argument with the Bishop, it serves ours equally as well.

SIMPLICITAS.

WOULD YOU BE TRULY GREAT?

Humidity is the true greatness of man, as self exaltation is his deepest disgrace. It is the greatness of patriarchs, prophets, apostles, and martyrs; allying the child of sinfulness and dust to the ransomed of the Lord in a brighter world; attaching his interests to the honours and kingdom of the great Redeemer; opening to his weeping, ardent eye, the way of access to God the Father. What spectacle so grand as that of the lowly penitent summoning to his succour eternal strength, and, cheered with beams from the Sun of Righteousness, triumphing over all the powers of darkness?

It is a greatness, which no worldly vicissitudes can impair. Fortune, and fame, and all that the ambitious covet, may flee away; he, who exults in prosperity to day, may be a wretch to-morrow; the heavens, all brightness now, may, anon, be blackened with storms; the fairest hope may be wrecked in a moment; and despair sit brooding over the ruins of all that the fond heart of man had cherished and idolized. But humility dissolves the charm of earthly attractions; it makes us independent of all below the skies; it fixes our hopes on the undecaying glories of heaven. It never forsakes us. It attends the peasant to his cottage, his frugal table, his homely toils; inspires him with a serenity, which conquers any sigh after in vain; and raises him to a moral elevation, above the utmost flight of their ambition. It follows to his cell the victim of persecution, and invests him with a grandeur, to which even the imperial purple is beggarly defilement. All other greatness is momentary. But this is durable. It smiles at death; it walks with angels through the dark valley; it reposes on the bosom of Jesus; it will burst the prison of the grave; it will triumph in immortal beauty; it will shine with celestial radiance, when stars and suns are extinguished forever.—Nat. Preacher.

NOTICE.

WE, the subscribers, being appointed by the Hon. Court of Probate, for the District of Suffolk, Commissioners to examine and adjust the claims against the Estate of MOSES AUSTIN, late of Suffolk, deceased, represented insolvent; hereby give notice, that six months from the publication hereof, are allowed by said Court, for the creditors to exhibit their claims against said estate; and that we will attend to the business of our said appointment, at the late dwelling house of the deceased, on the first Monday in September next, at 10 o'clock, A. M.

CHRISTO. JONES, } Commis-
ASA POMROY, } sioners.
Suffield, March 3, 1825.

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